fully while in this Conference, as did Elder Joseph Goddard, in preaching the Gospel to the people.

Many of the local priesthood are quite zealous in laboring unitedly with the elders from Zion in the great work which God has commenced, striving to acquaint the people with the fact that He has spoken from heaven, and that His Church and kingdom has been set up in this age in which we live.

Praying God to bless you, and all who are laboring in the interest of Zion,

Your brother in the Gospel,

H. MARGETTS.

Says a French critic: "I like a girl before she becomes womanish, and a woman before she gets girlish."

The following recipe for eloquence is given by a "down-East" orator: "Get yourself chock-full of the subject, knock out the bung, and let nature caper."

An old "salt," when asked how far north he had ever been, replied that he had been so far north that "the cows, when milked beside a red-hot stove, gave ice-cream."

There is probably nothing so exhilarating in the experience of the amateur gardener as when he steps upon the hoe and the responsive handle immediately arises to implant a fervent kiss between his eyes.

"You must admit," said a red-nosed vagabond to a temperance lecturer, "that alcohol is good for one thing at least, and that is to clean silver." "Yes, retorted the lecturer; "and it is well known that alcohol has 'cleaned' all the silver out of your pockets."

HOUSEWIFELY BLISS.—A celebrated Dutch *vrauw*, noted for her house-cleaning propensities, on being asked by her pastor to give her idea of Paradise, replied that she imagined it to be a place very clean and tidy and shiny, and where there was nothing but sweeping, scrubbing, scouring and polishing from Monday morning till Saturday night—for ever and ever.

Aides-de-camp and private secretaries, says a contemporary, should write their notes carefully. Some amusement has been created among Indian fashionable society by the following:—"Lady G. will be much obliged if you will kindly vamith her. She thinks only one side wants doing, but would be glad if you would send an experienced person to make an examination." The word "carriage" had been omitted.

HE WANTED TO BE READY FOR HIM.—It was his first appearance at church; and, in order that he might sit perfectly still and keep his little chatter between his teeth, he was told that a big dog would bite him if he did'nt keep silent. The little fellow cast several glances up and down the aisle, and at last, just at the most interesting part of the sermon, startled the congregation by piping out, "Mamma, where is the dog?"

An American paper says: "Fred Pattee, a clerk in the employ of Gilbert the hatter, was out riding on his bicycle last Sunday. It became frightened at some cars and ran away. The machine became totally unmanageable, and finally threw him off, fell on him, and kicked him several times after he was down. He was finally rescued by the bystanders, his bicycle following him and trying to bite him after they had dragged him from under it. When he was rescued it was found that his arm was broken. The bicycle was taken to a blacksmith shop, as in the struggle it was found that it had dislocated one of its hind legs. This is a warning to young men never to ride a bicycle until it is thoroughly broken. The one that this accident was caused by had been standing in a shed all summer, chained to a post, and it was thought to be perfectly gentle; but it is probable that long confinement and high feed had rendered it more fiery than it would have been if it had been kept in constant use."

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

Unselfish and noble acts are the most radiant sparks in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny amid the melancholy waste of ocean.

POETRY.

—o—

CHRISTMAS!

[SELECTED.]

Dear Christmas, for thine honored brow
We bring Love's brightest coronet.
Our hopes, our joys, thrice hallowed now,
Our griefs, with recent tear-drops wet,
And all Life's clouds and cares beside
Are by thy presence glorified.

With joy we sing thy happy reign,
With heartfelt mirth thy coming greet.
Oh, welcome to our homes again,
Dispersing with thy sunshine sweet
The gath'ring gloom, the tempest drear,
And all the sorrows of the year!

Thy beaming smile hath charms enough
To tinge all things with fairer light,
To smooth awhile our pathways rough,
To shine through Winter's longest night.
And bring through all Earth's noise and strife
Sweet tidings of a Better Life;

To wake those hearts to life again
The world hath chilled or frozen o'er;
To reunite Love's severed chain,
And make old Friendship glow once more;
Each soul's best impulses to wake
To charity for thy dear sake.

These are thy gifts, all-potent king,
And these the blessings of thy sway;
So bells may peal and carols ring
And hearts rejoice on Christmas Day.
Nor shall the angel-music cease
From Heav'n to Earth—"Goodwill and peace."

DIED.

CALDERWOOD.—At Warrick-hill, Ayrshire, Scotland, Dec. 4, 1880, of congestion of the lungs, Isabella, daughter of Robert and Janet Calderwood, aged 6 years, 10 months and 10 days.—Utah papers please copy.

HORMON.—At Tooele City, Utah, Nov. 21, 1880, of dropsy, Charles Hormon, born March 3, 1825. Deceased was a native of the Island of Jersey, having been baptized by Elder W. C. Dunbar, in the spring of 1850. He was first attacked with inflammation of the knee, which brought on typhoid fever, and when he had nearly recovered from this he was taken with dropsy and expired. He was a kind father, a loving husband and an upright man, and as such his death will be much regretted.—"News."

CONTENTS.

The Sacrament of the Lord's Supper - 801
Education and Crime - - - - 804
Little by Little - - - - 806
Editorial.—The Christmas Holidays. — Reduction in Prices - - - 808
Abstract of Correspondence - - 810
A Fraud - - - - - - 810
Correspondence.—Letters from Elders Samuel Roskelley, J. R. Mathews and H. Margetts - - - - 811
Poetry.—Christmas - - - - 816

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON,

LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET LIVERPOOL ROAD, ISLINGTON,

LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 52, Vol. XLII. Monday, December 27, 1880. Price One Penny.

THE FAITH OF THE ANCIENTS.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints."—JUDE, 3.

The faith which the ancient Saints enjoyed seems to have been of a very different character from that which prevails among professing Christians at the present day. And as the Saints who follow the teachings of the Prophet Joseph Smith are endeavoring to obtain that faith which the ancients possessed, we shall refer to the very pointed instructions on this subject given by the Prophet Alma, and recorded on page 331 of the Book of Mormon, new edition:

"Therefore blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; yea, without being brought to know the word, or even compelled to know, before they will believe. Yea, there are many who do say, If thou wilt shew unto us a sign from heaven, then we shall know of a surety; then we shall believe. Now I ask is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, and faileth into transgression! Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand, even as it is on the other; and it shall be unto every man according to his work. And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true. And now, behold, I say unto you; and I would that ye should remember that God is merciful unto all those who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. * * * * Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties

even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now if ye give place that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good. And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand. O then, is not this real? I say unto you, Yea, because it is light: and whatsoever is light, is good, because it is discernable, therefore ye must know that it is good; and now behold, after ye have tasted this light, is your knowledge perfect? Behold I say unto you, Nay, neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment to know if the seed was good. And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away and ye pluck it up and cast it out. Now this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof. And thus, if ye will not nonrish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life. And because of your diligence, and your faith, and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure; and ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst. Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you."

Any person of reasonably honest mind who peruses the above quotations, must admit that the ideas therein contained are as plain and tangible on the subject of Faith, as any which have been uttered by the mouth of prophet or apostle, as recorded in either of the volumes of

the Sacred Word. And how can such a reader impute wicked or sinister motives to the historian who thus pens the most righteous thoughts on a principle of truth? If the Christian world would obey the counsel imparted in the prophet's simple language, they would soon begin to feel more elevating impulses, and come nearer to that faith which we are advised by the apostle to contend for. "Without faith no man can please God," wherefore the Saints should endeavor to cultivate this beautiful gift, and we would especially draw their attention to the entire chapter above referred to, and advise a practical application of its principles to their own individual lives, for this is the way by which Daniel prevailed and closed the mouths of lions, by which the Hebrew children came forth unharmed from the fiery furnace, by which Abraham attained the promises, and Jacob the blessing. And we may depend upon it, this is the power by which the sea will be rolled towards the north, the mountains be laid low and the valleys exalted before the coming of the Lord. If this be the case, we should begin to cultivate it in the performance of present duties, such as the matters of tithing, gathering, temple building, etc., and thus prepare ourselves somewhat for the greater duties to be enjoined in future by the United Order, and such other principles as may yet be revealed for the exaltation of the pure-in-heart. Let us endeavor to see the beauty of "the faith once delivered to the Saints," and then "contend for it," till we reach the promised blessings, and sit down in Christ's kingdom with Abraham, "the Father of the faithful."

A very disagreeable old gentleman dies. A nephew, charged with the duty of preparing his epitaph, suggests: "Deeply regretted by all who never knew him."

"You haven't opened your mouth during the whole session," said an M.P. to a fellow member. "Oh yes, I have," was the reply; "I yawned through your whole speech."

"There are seventeen sculptors and painters from the United States now in Rome," read Mrs. Bemis, from the newspaper. "H'm!" grunted Mr. B., "no wonder I couldn't get a man to whitewash that shed!"

"When I die let me be buried within the sound of the hammer, the clang of the workshop, the hum of the mill," says the candidate in his speech. And then he goes home and sits in the rocking chair while his wife brings the coal out of the cellar to get supper with.

At the Morgue: "My mother-in-law," says a visitor to the official in charge, "disappeared three days ago and has not been heard of since. I had hoped she might be here." "Describe her, if you please, so that, if necessary, she can be identified." "She stutters awfully—you'd recognize her easily by that."

"When I was once in danger from a tiger," said an East India veteran, "I tried sitting down and staring at him, as I had no weapon." "How did it work?" eagerly asked a bystander. "Perfectly; the tiger didn't even offer to touch me." "Strange—very strange! How do you account for it?" "Well, sometimes I've thought that it was because I sat down on a high branch of a very tall tree."

A young Boston woman who is visiting friends in Chicago, on hearing some conversation upon literary matters in which allusion was made to the *Flying Dutchman* and other phantom vessels, asked if any of them had read Burn's fine poem on the subject. "Burns's poem?" echoed one of the company. "I never knew that Burns wrote a poem about phantom ships." "There is hardly a school-girl in Boston," said the young woman from the Hub severely, "that does not know he was the author of the 'Brigs of Ayr.'"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 27, 1880.

THE YEAR OF JUBILEE.

Not long hence and the world at large will have entered on another epoch,—that which starts with what is recognized, by some at least, as an eventful year—1881. The old year now about to empty itself into the river of the past has been an interesting one for many people, but to the Latter-day Saints it has had peculiar attractions. It has been our Year of Jubilee, or the one in which we have commemorated, for the fiftieth time, the organization of the Church of Jesus Christ of Latter-day Saints. Wherefore it has been a joyous season to us. The April Conference was one of the most spirited ever held in this dispensation. Immense sums of money, large herds of cattle, and flocks of sheep were given to the worthy poor among the inhabitants of Zion. Many an honest heart has been relieved from obligations which were binding and burdensome. Many people have been comforted spiritually and temporally by the blessings of God, and the outpourings of His Holy Spirit have cheered every member of the Church living within the radius of its influence. Not only have great blessings rested upon the Saints in Zion, but also those among the nations have had great cause to rejoice, although surrounded with adverse circumstances, and more or less fettered by poverty. The Lord has bestowed the gift of His Spirit in rich abundance—tongues, interpretatons, prophecies, healings, and the manifestations of His good pleasure have been dealt out with an unstinting hand where the Saints showed their worthiness by their purity of life. The apostleship is again at the head of affairs in this Mission, to give as it were its seal to the labors of a host of elders in the ministry, whose numbers have not been exceeded for many years. Some of the most useful and prominent of Zion's watchmen are in the field of missionary labor, and are by their example, as well as their precepts, sowing the seed of true religion broadcast among the people. Men of virtue and integrity, who have never violated an oath or a promise, are preaching the Gospel of salvation in every hamlet where any of the inhabitants are willing to listen, and the authorities will give them protection. Many thousand copies of the written word are in constant circulation among the people, conveyed by the sisters, as well as the brethren, who go as doves of peace to carry the joy of the Gospel to the very hearthstones of the population, regardless of the sneers of the wicked or the frown of the mighty. Many excellent conferences have been held in these lands to which all lovers of truth have been invited without money and without price, and none can say that the

servants of God are unapproachable, for each is ready to speak as the Spirit shall give him utterance, in declaring, testifying of and explaining the great principles of Divine Truth revealed through the Prophet Joseph Smith.

But 1880 draws to a close, and in our opinion the day is not far distant when the voice of the elders will no longer be heard pleading with the people of this land; but the Lord will startle this rebellious and unbelieving generation with his judgments, which now hang over the heads of all people who will not repent, for the Lord says to his servants, "After your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." We do not repeat these terrible sayings as a threat, but as a humble warning to all people that God has spoken these things, and to induce the honest-in-heart to seek the Lord while he may be found, that they may partake of the great joy which the Saints have received, and finally rejoice with us in the Father's Kingdom.

CLOSE OF THE VOLUME.—With this number of the STAR we conclude volume forty-two, and we desire to extend our thanks to those who have materially aided our Editorial labors by their contributions and correspondence from time to time. We would also urge a continuance in this direction, especially among the elders who are laboring in the British Mission, even though the articles sent should not always appear in our columns. If we are led to discard any production as being unsuitable for the STAR in the shape forwarded, we may still be able to glean valuable items from it, and none need fear that their efforts will lack appreciation on our part. We desire to add to the interest and variety of our reading matter, and shall always greet with thankfulness an essay or other literary production, which may have for its object the improvement of the Saints and the elevation of our fellow man. Let the articles be short, plainly written as possible on one side of the paper only, and fully stamped according to regulations. Poetry is also quite desirable, and should be written on subjects not too personal or of a local character, and must also be brief.

To our readers and subscribers we say, that by the help of our Heavenly Father, volume forty-three, which commences with the next issue, will be conducted in the same spirit as that which has in the past inspired us in our Editorial capacity, and we trust will tend to the spread of truth, the removal of prejudice, and the instruction of the honest-in-heart.

Conference Presidents should see that the STAR receives all the support consistent with the circumstances of the Saints, by advising all, and especially those recently added to the Church, to subscribe for it at once, that they may learn from its pages, and also assist in sustaining the organ of this Mission in its Gospel work among the people.

In conclusion, we thank those who have sustained us hitherto by their patronage, and we look for the kind renewal of their subscriptions in time for the New Year.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

—o—

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

POETRY.

AN ORPHAN BABY.

[SELECTED.]

So early orphaned; thy first garb on earth
Was that of mourning. Even at thy birth
Thy mother sighed and left thee;
And thou, poor little heir of human woe,
In happy innocence, not then could'st know
Of what that hour bereft thee.

But they feel for thee who have climbed alone
Life's rugged steep, whose hearts have never known
A parent's tender caring;
They know what desolation looms above
A childhood all unsunned by mother's love,
So faithful and forbearing.

What other heart can give so rich a meed
Of tireless love in thought and word and deed?
Who is there like a mother
To bear with childish faults and wilful ways,
To fill with loving acts the nights and days?
Alas, there is no other—

No other friend in all the earth's wide space
Endowed with love with which to take her place
By whom thou art forsaken!
And thou wilt walk alone and learn ere long
That those are sheltered best from this world's wrong
Whom God hath early taken.

DIED.

CRAMWELL.—At her residence in the 3rd Ward, Ogden City, Nov. 30, 1880, Selina Cramwell. Deceased was born April 9, 1830, at Dunton Bassett, Leicestershire, England.—"News."

GIBBS.—At her home in Paradise, Cache County, of dropsy, on Monday, Nov. 15, [illegible] Phillips, wife of George D. Gibbs, aged 68 years. Deceased joined the Church in the year 1853, and emigrated with her family to Utah in 1868. She suffered considerably of late from the complaint which hastened her death, and it was therefore with a degree of expectancy that she had commenced to look forward to the change that should bring relief and rest. She fell asleep peacefully without a struggle. Peace to the ashes of Sister Gibbs.—"News."

CONTENTS.

The Faith of the Ancients	817	Abstract of Correspondence	822
Editorial.—The Year of Jubilee.—Close of the Volume.—Appointment.—Glasgow Conference	820	Poetry.—An Orphan Baby	824
		Preface	iii
		Index	iv

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON, LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 10, DORSET STREET, LIVERPOOL ROAD, ISLINGTON, LONDON.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

—o—

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

—o—

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

—o—

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

—o—

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Musser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

APPOINTMENT.—Elder James Farmer is appointed a traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

GLASGOW CONFERENCE.—A conference will be held in the Latter-day Saints' Hall, 10, Watson Street, Gallowgate, Glasgow, on January 2, 1881. Meetings at 11 a.m., and 2 and 6.30 p.m. President Carrington will be present.

ABSTRACT OF CORRESPONDENCE.

—o—

By letter from Elder J. A. McAlister, dated Thurso, Dec. 15, 1880, we learn that the weather has been very inclement in that region for ten weeks past, and that the elders are still laboring assiduously in the hope of penetrating the old superstitions and traditions of the Celtic population. He says:

"We found a great deal of prejudice existing here against us as a people, they not having had an opportunity to hear anything about us other than that of the vilest character, circulated by our enemies, who bring to this far-off place, situated on the shore of the North Sea, 360 miles from the City of Glasgow, all the old tales and lies that have become stale and worn out in other parts of the country, but seem to be quite fresh and new here; and, in fact, the demise of President Young was scarcely known. But, by carefully observing the instructions of brother Budge in regard to our procedure, namely, to travel around and distribute our tracts, and talk with the people whenever an opportunity offered. We have been enabled to correct many of the eroneous ideas and reports that were in circulation about us. We found brother Mussser's pamphlets, "Fruits of Mormonism," and "Malicious Slanders Refuted," a great help to us. We have not had the privilege of holding any meetings here yet, but have been trying to pave the way for out-door preaching next summer. We have visited most of the towns and farm-houses around this part of the country, and have distributed 1,450 tracts. While visiting the houses in this place with our tracts, we chanced to call on a Mr. Sutherland, a shoe-maker, who treated us very courteously, and on telling him we could hardly get a chance to speak to any of the people, and that they all seemed to be afraid of us, he told us his door was open for us, and any night that we chose to come we would be welcome, and would find plenty to talk to, for he always had lots of visitors in the evenings. We accepted his invitation, and on several occasions met there quite a number of respectable-looking men, so while the noble *Knight of Crispin* played his hammer, we were busy answering questions about Utah and the "Mormons," and did not forget to bear our testimony to the truth of the Gospel and the divinity of the Prophet Joseph's mission, and felt well in doing so, and were thankful for the privilege. We have made several friends through those meetings, and believe good will result therefrom. Times are very hard here at present among the working classes, there being no employment to be had in this part of the country, and with the heavy storms of late and the worst of winter just commencing, poverty and starvation is the cry everywhere. It s reported that there are many families in this place who are living on one

meal a day, which is somewhat of a contrast to the condition of the industrious Saints of God in the Valleys of the Mountains, where all is peace and prosperity, and plenty abounds, coupled with the light of the everlasting Gospel and the Spirit of God."

Elder John Lee Jones writing from Cheltenham on Dec. 15, 1880, says: "Since we have been reinforced by brothers Beazer, Gardiner, Robinson and Harris, the prospects are brighter, and many are investigating the principles of the Gospel. Quite a number are now ready for baptism. I had the pleasure of baptizing five persons during my recent sojourn in Bristol. Three of them were baptized last evening, the 14th inst., and the other two in the latter part of November." Elder Jones was soon about to leave for his new field—the Nottingham Conference, which he would probably reach on the 18th inst.

Elder John W. Gardiner also sends a brief account of his labors in the south part of the Bristol Conference, and states that the Saints are feeling well, and some strangers are inquiring after the truth. He anticipates quite an increase to the Church next spring and summer. He is enjoying his labors, and feels desirous to do good among the people, and is endeavoring to awaken them to their perilous situation, before the coming of the Lord.

No man of good feeling can enjoy the least comfort if he be not conscious of working for, or having honestly come into the possession of, fully as much as he spends. To persist in living beyond our incomes, is to live a life of dishonesty; and to subsist on the industry of relatives, as is sometimes the case with the idle and the dissolute, is worse still, for it involves an excessive meanness of spirit and hard-heartedness, thus adding depth to the crime, and will be sure to be visited some day with feelings of anguish and remorse.

EDUCATION.—Education, in its broadest sense, may be divided into two parts—that which we receive from external influence, and that which is gained from what goes on within us. Without the latter, of course the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by consciencious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles, and strength thus offered; in a word, to digest its proper food.

EQUANIMITY.—Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desire, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.